

HOWNIIKAN

PEOPLE OF THE FIRE



Vol. 13, No. 11

Citizen Band Potawatomi Tribe

November, 1991

Veteran Shawnee banker to head First Oklahoma Bank

Veteran Shawnee banker Murlin Derebery has been named president and chief executive officer of First Oklahoma Bank. The Citizen Band Potawatomi Tribe owns controlling interest in the Shawnee bank.

"We are delighted to have Merlin Derebery as our new bank president at First Oklahoma Bank," said Tribal Chairman John A. Barrett, who is a vice chairman of the bank's Board of Directors. "The tribe's objectives in buying the bank were to make a prudent, long-range investment for our people, enhance our goal of



Merlin Derebery
serving the community we live in and make the bank an example for others to follow.

"Merlin Derebery represents the very best choice we could make in reaching these objectives," Barrett said. "We are grateful for all of the new customers who have brought their banking business to FOB and pledge to give Merlin our support to make the bank the safest bank in the state with the most service for our customers."

The announcement of Derebery's appointment was made Oct. 30 by Dr. John Robinson, chairman of the board of First Oklahoma. Robinson said Derebery's appointment has been

approved by banking authorities and he also will be a member of the Shawnee bank's board of directors. Tribal Business Committee members Bob Davis and Hilton Melot are also members of the board, as is tribal member Jerald O'Connor.

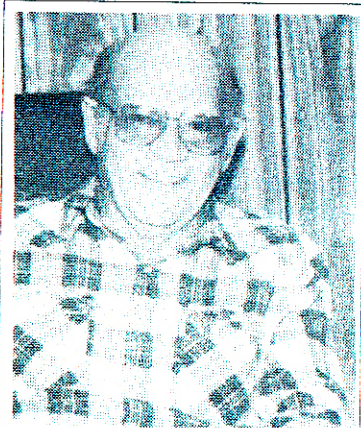
At First Oklahoma, Derebery replaces Dennis Jett, who resigned to become president of a larger bank in Duncan. Derebery spent 19 years at First State Bank in Shawnee, serving as president, chief executive officer and chairman before leaving that organization several months ago.

Derebery said he was pleased to be joining First Oklahoma.

"I'm real pleased to be a part of First Oklahoma Bank and I'm excited about the opportunity in the future," he said.

In the 19 years since he moved here from Texas to join First State, Derebery has been active in a wide spectrum of civic work in Shawnee. He is a past president of the Shawnee Chamber of Commerce and has held a number of other positions with the chamber.

He also has been active in the
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Bob Dunning

Tribes' 'Old Man' Sets Hectic Pace

By Gloria Trotter

They call him the "old man" around tribal headquarters, but nobody accuses him of resting in a rocking chair.

Operations Director Bob Dunning doesn't deny being 70 years old, but he also doesn't hesitate to crawl around above the ceiling or climb a ladder or do whatever has to be done on his projects. And anyone would envy his good health; he says he has only had five sick days in 50 years of working.

Dunning came to work for the tribe in 1985 to build a parking lot and has been there ever since. "Rocky (Tribal Chairman John Barrett) hired me to put in the upper parking lot—a one shot deal," he said. That project led to another, and another, and soon he was on the payroll. Although he has done some other things —

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Restaurant above pro shop taking shape

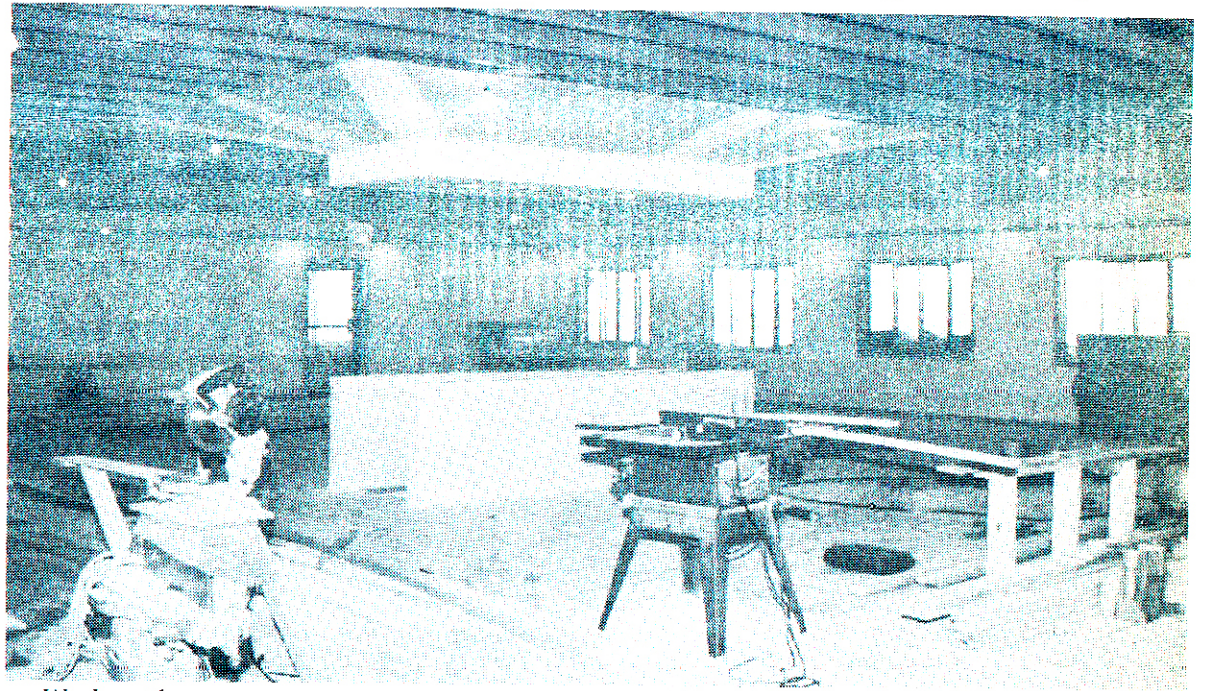
A longtime dream of the Citizen Band Potawatomi Business Committee is beginning to take shape in the area above the tribal golf course. Work has finally begun on a restaurant there.

Although the final form of the dream is still a little fuzzy, all are agreed that within a few weeks, there will be an elegant bar, dining area and party facilities in the space once occupied by the Title VI elderly meal program. That program was moved into bigger quarters several months ago, and tribal officials have been trying to decide what to do with the vacant space ever since.

For the immediate future, at least, there will be a casual but elegant restaurant operation with a full bar, juke box and small dance floor. The restaurant has been designed so that part of the space can be sectioned off and rented out for private parties.

But the primary emphasis is on the golfers, said tribal administrator Bob Davis. "We're going to cater to the golfers," he said. "There'll be a golfers' breakfast, sandwiches, salads, things like that. It'll have a club-type atmosphere where they can relax and watch a big-screen TV and play cards." The television, card tables, juke box and such are now being purchased while renovation work is being done.

While the restaurant will cater to golfers, it will be open to the public. The elegant bar, with its cherry and brass trim, is expected to be a big drawing card locally,



Work on the new restaurant is progressing well. The short walls beneath the dropped portion of the ceiling show where stairs come up from the pro shop below, and the windows open to the balcony overlooking the golf course (more photos on page 12).

as will the balcony area where diners may enjoy the view out across the golf course. The balcony area, which stretches across the entire north side and around a corner, is being redone and will have attractive tables and chairs for open-air dining.

The whole look will be changed. Operations Director Bob Dunning said that the exterior will be revamped with natural rock, a single door with special lights installed, and a canopied entryway added. Landscaping is already in place, and lighting from Gordon Cooper Drive all the way up and into the parking lot is being

studied. Dunning and his crew are doing virtually all of the work, and had hoped to be done before Christmas. However, because of other projects such as the church that also had to be completed, it won't be ready until after the first of the year, he said.

Davis said that was a bit of a disappointment, since several area businesses had expressed an interest in renting the facility for staff Christmas parties. But by next year, the facility will be ready and equipped with a parquet dance floor and a juke box which Davis hopes to stock

with golden oldies from the 50s as well as some other favorites.

The administrator expects the restaurant and bar to be an important selling tool in recruiting big golf tournaments, which produce excellent revenue for the tribe. Plans are underway to develop a brochure displaying the highly-regarded golf course as well as the other facilities which enhance it, such as the pavilion picnic area, the RV and camping area, and now the restaurant. The administrator thinks that will make a difference in booking calcuttas and other big golf events.

TRIBAL TRACTS

Extra federal funds will buy tribe new police car

The Citizen Band Potawatomi Tribe may soon have a new police car, at no cost to the tribe.

Tribal Administrator Bob Davis said that he has been told that the tribe will receive \$15,000 from some excess Bureau of Indian Affairs funds. He said he received a call from the BIA area office noting that the tribe had requested funds for another patrol car and said the money could be made available. The money may not be used for any other purpose, they stressed.

Because Davis asked that the car be purchased through a local dealer who is a tribal member, a waiver of normal purchasing procedures had to be approved first. He was awaiting word of its approval in mid-November.

Once the money is made available, it will take several months to get the car, which will be garaged and "used sparingly as a back-up," he said.

Art show set at tribal gallery

New York artists and brothers Stonehorse Lone and Mark Silver will join Shawnee painter Gary Montgomery in a special show and exhibition at the Potawatomi Tribal Museum and Gift Shop Dec. 6, 7 and 8. They will be on hand to demonstrate and show their work from 2-5 p.m. each day in the tribal art gallery.

Stonehorse Lone is a sculptor and his brother Mark Silver a

silversmith and woodcraftsman. Both were here during the Pow Wow, and their work was well received. Montgomery is a prize-winning, nationally-recognized painter who is in great demand for shows around the country.

Their work will of course be available for purchase during and after the show.

Museum curator Esther Lowden said she is delighted that she has finally been able to schedule the show after several months of discussing dates. She reminded tribal members that this will be an excellent opportunity to purchase very special Christmas gifts.

Those unable to come on those dates are reminded that Christmas hours are now in effect at the museum and gift shop. It will be open from 8 a.m.-5 p.m. Monday through Friday, and from 9 a.m.-4 p.m. Saturdays through the Christmas shopping season.

Denver office sends greetings

Greetings from the Denver Regional Office!

Our first month has been an exciting time with the start up of the office and the arrival of the business committee for the regional conference. A Potawatomi Mi Qett or E Qi Yen to Rocky, Linda, Bob, Hilton, and Francis for their part in the enjoyable and entertaining afternoon.



Tunneling To The Tee?

No, it's not the work of a gopher. These trenches all over the Fire Lake Golf Course driving range are the work of tribal employees who are digging up and reactivating a sprinkler system that sort of got lost somewhere along the way. Tribal Administrator Bob Davis said that the 60-head sprinkler system was installed several years ago but became forgotten and neglected at some point. They were recently rediscovered and are being put back in service. When that work is done, workers will start on five other areas of the course that don't get water unless it rains. When the work is completed, the entire course will have an automated, underground irrigation and sprinkler system which will eliminate the "dead spots." Davis said the course "ought to be emerald green next year."

Some of our first month activities have included the mailing of an informational survey, request for information from Potawatomi businesses for a "Regional Business Directory" and the beginning of a library of medical equipment wholesalers and college admission materials. With the help of our volunteers, we have been able to contact approximately 80 percent of our

regional members. We hope to speak with the others very soon.

Linda Rose and Lee Hail

Mystery photo identified

Edith Arrasmith Clark of Tecumseh, Oklahoma, identified the mystery photo as her mother, Lillie Bostick Arrasmith.

Wanda Reynolds of Okay,

Oklahoma, also identified the photo as her grandmother, Lillie Bostick Arrasmith and Don Moore of Okay, Oklahoma, identified the photo as his great-grandmother, Lillie Bostick Arrasmith. Rocky Arrasmith of Muskogee identified the photo as his grandmother and Jessie Robinson of Coweta identified the photo as her mother, Lillie Bostick Arrasmith.

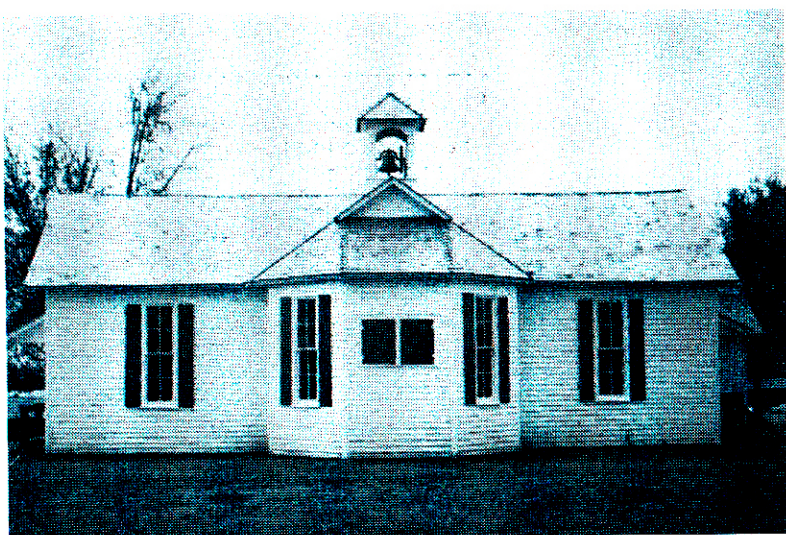
Friends Mission renovation nearly complete

By Rev. Norman Kiker
Tribal Chaplain

The Old Friends Mission is almost finished. Worship Services will soon begin in this wonderful old historic mission. The mission was originally set up for mission work among the Absentee Shawnee Tribe. The Friends (Quakers) were also the Indian agents of the day. They educated Indian children and cared for them both spiritually and physically as far as the Christian way was concerned.

Recently the subject of a name came up and it was decided that any name chosen for the renovated mission should be completely in keeping with the history that prevails in the area of the church and in connection with descendants of those people who settled this area.

Since the mission sits at the top of Mission Hill, it was decided that it should be named Mission Hill Church. By the way, directly west across the road sits the Tecumseh Mission Cemetery, but originally it was the allotment of Antoine Bourbonnais. It was then called Mission Hill Cemetery.



Antoine and Mary Bourbonnais were faithful members of the mission and helped to build it. Consequently they provided a place for the Mission Hill Cemetery directly on the hill west of the mission.

The Friends Mission was first dedicated on September 27, 1885. On September 27, 1991, the old church was rededicated in a short prayer dedication ceremony. Cedar and sage were used for the first time in the old church. The church has been spiritually

rededicated on its one hundred and sixth year. There will be a formal dedication ceremony to be announced at a later date. This occasion should be a time of celebration for Potawatomis as well as members of other tribes in our area.

If there are any questions concerning worship services, please feel free to contact me at the tribal complex, 1-800-880-9880 or write to 1901 S. Gordon Cooper Drive, Attention Chaplain

Walking On ...

Freddy Lynn Poe

Freddy Lynn Poe, 49, Shawnee, died Saturday, Nov. 9, at a local hospital. He was married to Lynda Poe, Title VI coordinator for the Citizen Band Potawatomi Tribe.

Services were held Tuesday, Nov. 12, 1991, in Gaskill Funeral Chapel. The Revs. Kresten Norholm, Joe Faircloth and Chaplain Paul Wise officiated. Burial followed in Mission Cemetery in Tecumseh.

Poe was born Oct. 19, 1942, in Shawnee where he had lived all his life.

A veteran of the Vietnam War, he had served in the U.S. Army. He had retired from Tinker Air Force Base and was a member of the First Church of God, DAV and VFW.

Survivors include his wife, Lynda, of the home; two daughters, Lisa Taylor, Oklahoma City; and Vicki Rogers, Tecumseh; two sons, Barry and Brian Poe, both of the home; and two grandsons.

Also, mother Rubye Poe, Shawnee; three sisters, Bettye McBride and Clarice Holt, both of Shawnee; and Patsy Hybarger, Tecumseh; and a number of nieces and nephews.

Donald Eugene Borassa

Donald Eugene Borassa, born March 3, 1924, in Drumright, Oklahoma, died at the age of 67 on October 28, 1991. Surviving him are his wife, Virginia; daughters Donna Jean Legat of Mesa, Arizona, Martha Ann Patterson and Doris Marie Borassa of Roseburg, Oregon; and brother Raymond Borassa of Oklahoma City, Oklahoma, along with nine grandchildren and five great-grandchildren. He was very proud of his Potawatomi heritage and spent a great deal of time reading up on both the tribal history and his family history. He will be sorely missed.

(Sent in by Don and Virginia Borassa, Phoenix, Arizona)



For your information

Poem on aging opens nurses eyes

Being a nurse for many years, I have worked with elders very closely. I found this letter and would like to share this with you, for it touches all of us.

Joyce Abel R.N.
Director of Health Services

What Do You See, Nurse?

What do you see, nurse, what do you see?
What are you thinking when you look at me?
A crabbed old woman, not very wise,
Uncertain of habit with faraway eyes?

Who dribbles her food and makes no reply?
When you say in a loud voice, 'I do wish you'd try.'
Who seems not to notice the things that you do,
And forever is losing a stocking or shoe?

Who, resisting or not, lets you do as you will,
With bathing and feeding, the long day to fill?
Is that what you're thinking, is that what you see?
Then open your eyes, you're not looking at me.

I'll tell you who I am as I sit here so still,
As I move at your bidding, as I eat at your will.
I am a small child with a father and a mother,
Brothers and sisters who love one another.

A young girl of 16 with wings at her feet,
Dreaming that soon now a lover she'll meet.
A bride soon at 20, my heart gives a leap,
Remembering the vows that I promised to keep.

At 25, now I have young of my own,
Who need me to build a secure, happy home.
A woman of 30, my young now grow fast,
Bound to each other with ties that should last.

At 40, my young now soon will be gone,
But my man stays beside me to see I don't mourn.
At 50, once more babies play around my knee.
Again we know children, my loved one and me.

Dark days are upon me, my husband is dead,
I look at the future, I shudder with dread,
For my young are all busy rearing young of their own,
And I think of the years and the love I have known.

I'm an old lady now and nature is cruel,
'Tis her jest to make old age look like a fool.
The body it crumbles, grace and vigor depart.
And now there's a stone where I once had a heart.

But inside this old carcass, a young girl still dwells,
And now and again my battered heart swells.
I remember the joys, I remember the pain,
And I am loving and living life over again.

I think of the years all too few, gone so fast,
And accept the stark fact that nothing can last.
Open your eyes, nurse, open and see,
Not a crabbed old woman, look closer — see me.

Author unknown





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| | Suede Address Book w/seal | | 8.00 | |
| | Suede Address Book w/seal small | | 4.00 | |
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In your opinion ...

Reader compares Tribal newspaper to roller coaster ride

Dear HowNiKan,

Reading our tribal newspaper is always something of an emotional roller coaster ride — rising to the heights as I learn about another accomplishment of Native American people, plunging to the depths as yet another unjust humiliation is heaped upon us. The sovereignty issue and its attendant court cases along make the plains wars seem tame by comparison!

I must say, however, that the article on Chief Topenebe written by Everett Claspy (September, 1991) elicited nothing short of outrage. Many of Claspy's contentions are erroneous and the whole of his article is shot through with inaccuracies born of shoddy research.

Although Claspy's second-rate dissertation has some easily verifiable facts sprinkled throughout, it is fundamentally flawed.

From the outset, he contends that "As the Indians do not have a written history, we cannot be sure of everything" as though the written records kept by largely illiterate and racially biased whites are in some way inherently superior. That's not only incorrect, it's ignorant.

Were Claspy as well-informed as he should be, he would know that verbal traditions among Native people have been demonstrated over and over to be accurate in the extreme. Among the Dine (Navajo) and the Hopi in the southwest, knowing the names of your relations and their accomplishments ten or twenty generations back, person for person, is considered proper and normal. The names are repeated in a specific order until memorized without error.

Another prime example of an accurate Native history comes to us from the plains: High Hawk's winter count. An accounting of births, deaths, battles and extraordinary natural phenomena which was passed down and added to for generations, it was once thought by "scholars" to be a nice narrative with no particular point. Then it was studied and compared to an ephemeris (astronomical table) as well as other objective records of earthquakes, etc., and found to be absolutely accurate, year for year, right up to the last year it was given, 1885, making it a demonstrably accurate record for the 400 year period it covered!

If we only had to contend with people like Claspy deprecating Native peoples' account of their own histories as in some way inferior to the (white) "scholars" versions in an intellectual sense, it might be written off as chronic ethnocentricity and forgotten.

Unfortunately, it can no longer be brushed aside and regarded so lightly. In the past 500 years, we've seen and heard too many mistakes and lies about our people. From the first confused Italian who misnamed us, to the continued derogatory misrepresentations about us in the media and school texts; we've had enough. The kind of errors, omissions and misinformation Claspy is pumping out under the banner of scholarly research is insensitive and harmful, clouding our understanding of ourselves.

I'll give you a prime example that strikes close to home for me: Joseph Bertrand, Sr.'s involvement with the St. Joseph band and Chief Topenebe.

In his article, Claspy points out that the French fur trader, Joseph Bertrand, moved into the St. Joseph area "some time before 1808," and "...his relationships with the Potawatomi were excellent." So far, so good.

Then, when referring to the information that Bertrand married a daughter of Topenebe and hence, was adopted into the tribe, he calls the information "reports" and denounces them as false. It's at this point the Claspy abandons all semblance of scholarly erudition, quoting as his sources a local newspaper, "The Niles Star's 75th Anniversary Edition," and "a mimeographed History of Niles Township, put out in 1960 by a school study group."

In my family, verbal tradition has always maintained that Joseph, Sr. did indeed marry into the tribe. Granted, my family may not have had the benefit of a small-town newspaper article researched 150 years after the fact, or a mimeographed (!) article by a Niles school study

group, but we nonetheless have passed down our family history from generation to generation.

You see, to us, it's important; it's our family, not some lightly-taken exercise in academic presumption undertaken while thumbing through moldy, misspelled, incomplete written records.

My information, much to the contrary, came to me while sitting on my grandmother's lap; Joseph, Sr. married Chief Topenebe's daughter, Madeline Bourassa. Her daughter was Julia Justine Bertrand. And her daughter was Lucy Amelia Higbee. And her daughter was Julia Marie Louraine. And her daughter is Maxine Marie Bounds. And Maxine Marie Bounds is my mother.

In this simple, direct way I was taught. Now, you may not consider it particularly scholarly of me, but I think I'll take the firsthand interviews of members of an unbroken matrilineal descendancy over Claspy's hindsight speculation based on newspaper articles written in the 1960's, if you don't mind.

Even later in the article, Claspy's own observations betray him. He notes that when Madeline died (in 1846), Joseph, Sr. went to live his last years in Kansas, where he died in 1865. The fact is, he left the St. Joseph region to live out his last years with his several children who had been relocated to St. Mary's, Kansas. He's buried in the graveyard there along with many other Potawatomi people.

Claspy goes on to cite "early accounts" that Bertrand's wife "lived as though she was an Indian, although it is now said that she was educated at a convent in Montreal." Pathetically, this reveals a white misconception that the two are somehow mutually exclusive, and demonstrates Claspy's personal bias that anyone, once "civilized" would never return to live in such "primitive" conditions. I'd like to point out that the Native people were efficiently adapted to their surroundings, thriving for millennia, while the Whites froze and starved to death with great regularity; until, that is, they adopted some common sense tactics and resources given to them by the Natives.

Furthermore, several people have survived "education" in convents, seminaries, and mission schools, only to go home and lead traditional lifestyles. It's hard, but it has happened. In any case, returning to your people and traditional ways is not prima facie evidence of anything, and it's certainly not documentation of blood degree.

Moreover, the credible records that do exist negate Claspy's conclusions. Repeatedly, treaties show Bertrands as tribal representatives empowered to sign, and, importantly, as recipients of land allotments which, as we all know, were reserved for recognized members of the tribe. In fact, Joseph, Sr., was himself on the allotment list of 1863, indicating his standing as a full member of the tribe.

For the record, Madeline Bertrand (nee Bourassa) is mentioned in every treaty negotiated with the Potawatomi Nation between 1821 and 1833. In them, she is specifically referred as a Potawatomi woman and the wife of Joseph Bertrand. (This is the same woman Claspy calls "3/4 French and 1/4 Chippewa," and claims was Joseph Bertrand's mother-in-law.) In several of those treaties, Madeline is granted sizable land and cash allotments. If you know that land allotment size in negotiated treaties is linked to political and family prominence in the represented tribe, you also know that Madeline's allotment signified high status among her people — the Potawatomi. Also, as a footnote, in a treaty signed in 1833, Madeline Bertrand is listed along with 10 other Bertrands, members of her immediate family.

But land and cash are, ultimately, not the issue. It is pride and honor that matter. The fact remains, despite Claspy's protestations to the contrary, that Joseph Bertrand was embraced by the St. Joseph Potawatomi; he became family, fully adopted into the tribe.

His progeny suffered the same deprivations and injustices as any of their people. They walked side-by-side with the others on the Trail of Death when our people were force-marched to the reservations. Bertrands have served proudly, bringing many honors.

They bore children, lived, loved, laughed and died among their people. They are buried in the same soil with the fullest of the full-bloods. That, Mr. Everett Claspy, is who the Bertrands were, and are, from Joseph Bertrand, Sr., to my own son, Caleb Bertrand Finch.

I hope you'll pardon my indignation and the vigor of my response. It's just that when I read an account misrepresenting my family history under the guise of serious scholarly research, I feel it in my gut; I feel it in my heart. Remember: the worst insult you can throw at a Native American is, "You have no family."

We are part of a circle, we Native people; the circle of life. We are linked in an ever-turning wheel of the past, present and future. We are defined by our families, and are related, brothers and sisters, to one another. Claspy is not the first, nor will he be the last to get it all wrong, telling the world lies about who we were, who we are, who we will become. Others will try to break that circle, but we cannot let them.

We are family; Bertrands, Bourassas, Higbees, Louraines, Maines, LaReaus, Beaubiens, Ogees, Caldwells, and all the other proud names our people adopted. We are family. We are Potawatomi.

Jeremy Bertrand Finch
203 Bellefontaine Street
Pasadena, CA 91105-2921

More unexplained stories

Dear Editor,

After reading the "Sacred Ringing Rock" story, I have a couple of interesting stories, that is an early day Oklahoma Territory unexplained happening. When Eva Lena Navarre was around 5 years old, they lived on their allotted land near Harrah, on Turkey Creek. I've heard this story from many different people, Grandmother Navarre was caring for a new born baby, she asked Eva Lena to go down to Turkey Creek and bring up a small pail of water. As Mother approached the creek, she heard groaning, wailing and many "Oh My," and prayers, the words were in English. Mother, very frightened, threw her pail down and ran. These sounds usually occurred about sun set. This sound was heard by many people besides the Navarre family. Grandfather even called on the Priest to come, but it was never explained.

The other story was seen, it was on the Harrah Shawnee wagon road - on the bend in the narrow rocky road-from a distance, a wagon load of Indian people, in a spring wagon with a nice team of horses were coming down the road. The Indian people were all gaily dressed. When suddenly it would all disappear. People had hid near where this would appear and disappear, no one was ever caught. It was called a mirage, but the sighing and crying, moans and groans were never explained.

Gladys Small
Denver, Colorado

Reader searches for family

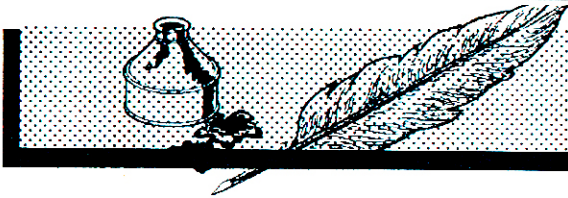
Dear Editor:

My sister and I are trying to track our family history and communicate with family on my grandfather's side. His name was George Martell, born to Ambrose Martell and Mary Blackbird in 1898. We know that on the Martell side, there was a Frank, Charles, Israel, Oliver, Jerome and Sophia Wilmet. We also know that Mary had been married once before and had a brother Louis. They were all from around Rossville, St. George and St. Marys Kansas.

Any help or information you might have would be greatly appreciated.

Sincerely,

Bernice Ricioppi
2332 W. 246th Pl
Lomita, CA 90717



In your opinion ...

KSHC has Inter-Library Loan on the Kansas State Census

Editor

How-Ni-Kan

Citizen Band Potawatomi

1901 Gordon Cooper Drive

Shawnee, Okla. 74801

The Kansas State Historical Center for Research, 120 W. 10th, Topeka, KS. 66612-1291, now has Inter-Library Loan on the Kansas State Census 1855-1925. These enumerate the Indians as well as the rest. Also, all newspapers in their files including early St. Marys, Louisville, Wamego, Topeka and Waubunsee County papers which might have obituaries or other news items on our people. I have gotten a lot of information on the Bertrand descendants from these. And they have several MS microfilm rolls pertaining to records of the Missions and the Letter files of the Office of Indian Affairs for the Potawatomi Tribe from 1824-1880. These are available through your local public library in Kansas. I would advise out of Kansas residents to write to the library (KSHC) for information as to whether they are available out of state.

Sincerely,
Gladys L. Moeller

P.S. In the St. Mary's Diary in the July Issue of the How-Ni-Kan, page 12, col. 3, September 24th and footnote page 13, #234, bottom col. 3, the Joseph Bertrand who left for the Canadian River was not the same Joseph Bertrand who was a guide and friend to Fr. Gaillard in the early days. Fr. Burke who I believe, is who translated the diary, would have known this. Fr. Gaillard's friend died in Nov. 1848. This one was either Joseph Hamilton, a son of the first one, or Joseph Henri Bertrand who eventually settled around Wanette, Okla. Joseph Hamilton Bertrand settled in St. Marys but could have gone to the Canadian to look over the situation in

1875.

Inter-Library Loan from Kansas State Historical Library

Research Division, 10th & Jackson, 120 W. 10th Topeka, KS. 66612-1291, 1-913-296-2357

Microfilm, two rolls at one time for two weeks.

Probably be best to write to Dr. David A. Haury, Asst. Director, Center for Historical Research, and ask if you can buy or obtain, otherwise the guide catalog for what is available. I am typing part of this and copying the rest.

Newspapers that might be relevant for checking of obits, etc. for some of our people who stayed in this region.

Microfilm Roll Numbers

A-246 Alma Union - March 16, 1871 - May 8, 1872

A-247 Waubunsee County Herald - April 1, 1869 - March 9, 1871

A-249 Waubunsee County News - May 15, 1872 - Dec. 30, 1874

A-250 Waubunsee County News - Jan. 6, 1875 - June 26, 1878

A-251 Waubunsee County News - July 3, 1878 - Dec. 28, 1881

B-822 Belvue Dodger - Feb. 5, 1889

B-822 Dodger - Jan 1, 1889 - Aug. 6, 1889

L-2310 Louisville Kansas Reporter - July 11, 1867 - Sept. 16, 1870

L-2310 Louisville Kansas Reporter - Oct. 6, 1870 - Aug. 26, 1871

L-2311 Louisville Kansas Reporter - Sept. 2, 1871 - Aug. 10, 1876

L-2312 Louisville Kansas Reporter - Aug. 17, 1876 - Sept. 25, 1879

L-2313 Louisville Kansas Reporter - Oct. 2, 1879 - Oct. 21, 1881

L-1029 Louisville Indicator - Jan 1, 1879 - July 2, 1879
O-1029 Potawatomi Co. Herald - Jan 29, 1879 - July 2, 1879

L-1627 Potawatomi Co. Gazette - July 17, 1867 - July 3, 1868

M-301 Manhattan, various papers 1859-1862

O-960 Osage Mission Various - June 17, 1869 - April 11, 1872

Kansas State Census 1855-1925

MS-93 Osage Mission, St. Paul, Kansas Records 1820-1855. Baptismal, Marriage and Burial for Kansas and Missouri residents (Indian and Non-Indian)

MS-733.01 Plats of Potawatomi Reserves and Rolls.

MS-1009 Silver Lake Methodist Church 1869-1905.

Baptismal, Marriage, Death and Membership.

MS-403 Osage Mission 1832 - 1888

MS-404 Osage Mission 1832 - 1888

MS-OIA USDI Letters received from Pott. Agency. 1824 - 1880

MS-9.03 Waubunsee County Scrapbook. Undated - early history.

MS-9.01 Waubunsee Township. 1898 - 1922?

MS-1095.01 Willmette Family Records 1835 - 1961. Prominent Potawatomi Family, Waubunsee Co. Kansas

Reader seeks Potawatomi artifacts; wants to read more of culture

Dear HowNiKan:

Could you possibly do or add to your paper, articles on the culture and traditions of the Potawatomi Indians? Treaties are OK, but I am sure there are a lot of Potatomis including myself that would like to learn more about our past. There is not much available; maybe some of the older Potatomis could write in to the paper. A strong tradition or something about the art or artifacts, anything they know. I think this would add to your paper. I would also like to see more about the language. For a while, you did a little in your paper, but have not seen anything for quite a while. Don't let the language be something that is lost or forgotten forever.

I am wanting authentic artifacts or anything made by the Potawatomi Indians, preferably not modern. Send pictures and prices to me.

Virginia McCuin
7638 Fairfield Avenue South
Las Vegas, NV 89123

Family finds family thanks to tribal office

Dear Tribal members,

On behalf of the Bertha Self family, we express our appreciation to the Tribal office for connecting our family with relatives who, prior to the June 1991 Pow Wow, we had no knowledge of their existence.

Our mother, Bertha, who was twice honored as the Wisest Indian at the '89 and '90 council meetings and honored again posthumously in '91, spent a good deal of her life searching for two sisters and a brother. Their father fled the household with these three older children when Bertha was an infant. To mother's knowledge, her father made no contact with the remaining household. Mother's information and feelings about these older children was through the eyes of her mother and hearing other relatives talk about them.

It is sadly ironic but joyous to learn that only eight months after mom's death, the Tribal office was able to provide us with the name of a niece of mother, the

daughter of her missing brother. The niece had made inquiries about Tribal membership. We contacted mom's niece in California and also learned she has a brother living in Oregon. They were unaware of an Aunt Bertha and her family and also unaware of the life of their grandmother, Isabelle. Many wonderful talks have occurred.

A Schalles family reunion to honor Isabelle Pettifer Schalles, our grandmother, is being planned to take place during the '92 Pow Wow. In attendance will be our newly found relatives. Although our mother cannot be in attendance, she would be most pleased.

We have a deep gratitude for the assistance the Tribal office has provided. All of this is possible because of YOU. THANKS!

For the Bertha Self family,

Patricia L. Hall
Tulsa, Oklahoma

A tribute to the schools of Oklahoma

Dear Editor,

This is a genuine heart felt tribute — to the schools of Oklahoma. I attended school in several different cities in Oklahoma and a number of different states. I always found the Oklahoma schools somewhat ahead of the other schools in other states, but the two outstanding schools in my heart and always will be are the "Sacred Heart Mission School" for the Indian children, where my Mother boarded and attended all her school days!

The other school is the most important school for special children, not only in Oklahoma but many other regions. My cousin, Louis John Rauen, was born beautiful and intelligent, was afflicted with a serious illness around 4 years of age, due to weeks of high fever, his mind was affected. He had to learn to walk over. His speech was badly affected. He could not learn in public schools—he was teased and badly abused. Finally, his Mother placed him in Anadarko. He became an A student. He had Speech Therapy-Religion-his effort was

B+, Attendance C, days absent or tardy D, Arithmetic B, English B, Geography B, Penmanship-Reading and Spelling A. Copied from his old Anadarko 1934 Report Card, Grade 7. There, he was loved.

He was very religious and most of all—he could point out scriptures and tell you where to find scriptures. I've heard him talk to ministers and politicians pointing scriptures. He served a term in the C.C.C. Camp with an Honorable Discharge. He could never fend for himself nor become independent. My prayer and my pleas is for more schools like Anadarko — with follow up training — that these special children might be trained and recognized for the wonderful people they are. I have all his records, awards, communion records from Anadarko and I will mail them all back to them. He overcame his speech impediment no matter what happened, he never complained. He became my special child and I miss him.

Gladys Small
Denver, Colorado

Applications taken all year for 1991-92 scholarships

The Native American Scholarship Fund will have over \$300,000 in scholarship funds to award in 1991-92. It has awarded \$95,750 in the Fall of 1991, and will have over \$200,000 to use for scholarship awards in spring semester and winter and spring quarters. Applications are accepted all year.

Any enrolled member of a federally-recognized tribe is eligible to apply for scholarship assistance, according to NASF President Dr. Dean Chavers. Some 46 students are on scholarship for the Fall of 1991.

"Because of a bequest in a will, and some large donations from some of our 3,500 donors, we have substantially more scholarship funds this year than last year," Dr. Chavers stated. "Also, we have some fairly large foundation and corporate grants for scholarships."

The priorities of the fund are math, engineering, science, business, education, and computers, or MESBEC. Both graduates and undergraduates may apply for scholarship funds. They should be high performing students with a desire for service to Indian tribes upon graduation.

The NASF is located at 3620 Wyoming Blvd. N.E., Suite 206, Albuquerque, NM 87111, phone (505)275-9788.

Recipes for a traditional holiday meal

Holidays are a time of family gatherings, and of special meals. If your family would enjoy preparing and sharing some traditional Native American dishes, the recipes below will help you get started. They are taken from a cookbook prepared by Sylvester and Alice Tinker of Pawhuska, Oklahoma, who are Osage, but tribal museum curator Esther Lowden, who is half Osage and half Potawatomi, assures us that these recipes are very similar to those used by Potawatomis. We have printed the recipes so that you may cut them out and paste them to 3X5 index cards for your personal files. Happy holidays!

SQUAW BREAD

2 tbsps. baking powder
1 qt. lukewarm water
1 tsp. salt
1 tbsp. compound
Flour enough to make about like biscuit dough. Roll and cut any shape desired. Fry in kettle of boiling compound.

SYRUP FOR SQUAW BREAD

1 qt. white corn syrup
1 lb. brown sugar
Boil together, use no water
1 tbsp. mapeline
Take from fire and beat into above 2 cup bacon fryings.

INDIAN CORN BREAD

6 ears of green corn (roasting ears)
1 tsp. salt
4 tbsps. bacon fryings
Grate the corn from cob, using coarse grater. Add salt and half of bacon grease, mix well. Pour into pan, greased with remaining fryings and bake for 25 minutes in hot oven.

DRIED CORN

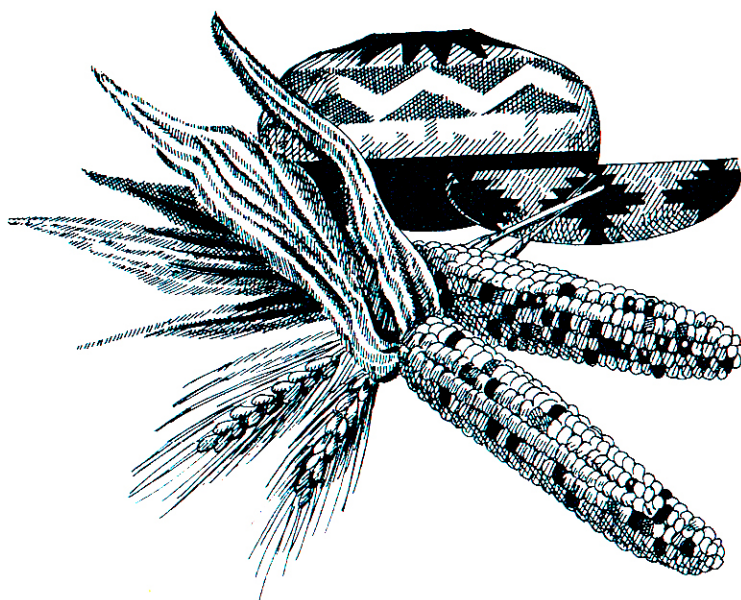
3 doz. roasting ears
Shuck and silk corn. Place in large kettle, cover with water and bring to boil; boil for 10 minutes.
Take corn from kettle and cut from cob, being careful to cut kernels out whole. A good way is to take or cut out one row of kernels and then push and cut our remaining corn.
Place corn on canvas covered table out of house in sun and let dry for several days, taking in before sundown and being careful that the corn does not get wet. Store corn in clean muslin bags and let hang on porch to keep cool and dry.
Cook with pork as you do beans.

INDIAN HOMINY

Take 1 gallon of squaw corn (shelled)
Make lye with ashes or take prepared lye and make strong lye solution in enamel kettle. Place corn in lye solution, water being over corn. Bring to boil and let boil for about 15 minutes or until skin slips on corn.
Pour off lye water and place corn in tub full of fresh, cold water until corn feels clean and is not slick.
Place on table on canvas or clean muslin and let dry in sun for several days.
Store in clean flour sacks.
Cook with fresh pork as you do beans.

BAKED WINTER SQUASH

1 medium sized squash
 $\frac{1}{4}$ tsp. salt
2 tbsp. sugar
3 tbsp. molasses
 $1\frac{1}{2}$ tsp. hot water
3 tbsp. butter
Do not peel but wash squash. Remove seeds, cut in squares, cook in boiling salted water several minutes.
Place squash cut side up in baking dish, sprinkle with salt and sugar. Combine molasses and hot water, pour over squash and dot with butter. Bake in moderate oven 350 degrees 55 minutes or until tender, serves 4.



WILD GRAPE DUMPLINGS

1 qt. grape juice (wild grapes if available)
1 qt. wild grapes (canned with juice)
 $\frac{1}{4}$ cup sugar
Heat to boiling and add:
2 cups flour
4 teaspoons baking powder
 $\frac{1}{2}$ teaspoon salt
1 tablespoon sugar
 $\frac{3}{4}$ cup milk
 $\frac{1}{4}$ to $\frac{1}{2}$ cup butter
Mix dry ingredients, sift twice. Work in butter with pastry mixer, fork or finger tips, and add milk gradually. Roll out on floured board and cut in strips, then in squares, drop in hot grape juice or grapes and juice, cover and steam until tender.

INDIAN CANDY

1 qt. dry squaw corn "parched"
1 cup pecan or hickory nut meats, chopped fine
White syrup to moisten
Grind corn or pound in wooden mortar until fine. Take parched corn meal and moisten with syrup (preferably Karo) until it is moist enough to mold. Now take 1 cup pecan or hickory nut meats and cut fine.
Add nut meats to moist corn and roll into balls, place on wax paper and leave for about 1 hour.

FRIED MEAT PIES

$1\frac{1}{2}$ lbs. of round steak, ground coarse with little suet — salt and pepper to taste.
Make batter of:
2 cups flour
3 tsp. baking powder
1 tsp. salt
Enough sweet milk or warm water to make thick batter, "very thick."
Make out meat balls about size of large walnut, drop in batter and see that they are well coated then place them in kettle of hot fat as for doughnuts.

BAKED MEAT PIE

$1\frac{1}{2}$ lbs. of round steak ground coarse with a little suet. Salt and pepper to taste. Add about 2 tablespoons water.
Mix biscuit dough of:
2 cups flour
1 tsp. salt
2 tsp. baking powder
1 tbs. shortening (level)
1 cup milk
Roll out in small rounds, place meat mixture on one half, then fold over and crimp edges together — place in well greased bread pan and bake in moderate oven until brown.

HERE'S HOW: INSTRUCTIONS FOR MAKING TRADITIONAL CLOTHING

Eastern Woodlands Soft-Sole Moccasins

Reprinted from Missouri River brand instructions, with permission

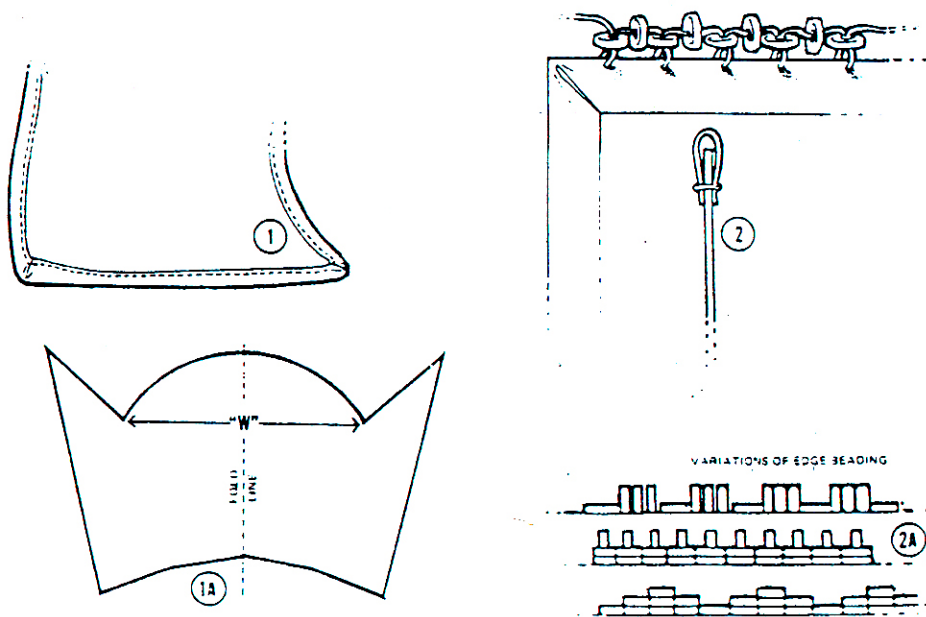
Historical Background

First of all, you must decide which tribal style moccasin you wish to make. The Huron and Delaware-Shawnee styles, (See pattern "C" and illustrations) are typical of the early "stand-up cuff" types which dated from the 18th century and continued in use into the 19th century. The other types began to appear as early as 1930 among the Great Lakes and Missouri River Tribes and these side-flap moccasins are made using our pattern "A" or "B". Delaware moccasins evolved from the stand-up to the side-flap style, which seems to have been in use simultaneously at this early date (1830). Everyday moccasins were rather plain, without the heavily decorated side flaps shown in our illustrations. These plain flaps were often turned up, wrapped and tied for additional protection.

We have shown moccasins with heavily decorated flaps for best-dressed occasions so that you may have the option of producing one of several distinct tribal styles as well as decorating them to the degree that you desire. To clarify the illustrations, the Sac & Fox, Ojibwa and Ioway examples have fully beaded toes and flaps; the Delaware-Shawnee and Huron have partially beaded toes; and the pair belonging to the Potawatomi tribe has partially beaded flaps. The Miami and Iroquois mocs have ribbonwork flaps with picot beaded edging and simple bead outlining of the front seam, while the Kickapoo shows a combination of both bead design and ribbonwork on the flaps with beadwork on the toes. Variations in the amount and style of decoration occurred among most all of these tribes, so we urge you to examine museum samples and museum catalogs listed in the book section of our catalog for a more thorough understanding of design characteristics.

Note that the tribal styles are determined basically by the cut of the flaps and then the type of decoration on the flaps and toes. We might also point out that the decorated flaps of the Sac & Fox, Ojibwa, Miami and Potawatomi are not bilaterally symmetrical as evidenced by the top view of the Sac & Fox example. That is, each flap of the same moccasin has a different design, but the designs are duplicated on the corresponding part of the other moccasin.

Another interesting aspect of the Eastern and Great Lakes people is their use of black-dyed buckskin for moccasins, bags, pouches, leggings, etc. According to field notes gathered from Native American Informants by Milford G. Chandler, a leading authority on American Indian Material Culture, there are three methods of producing this color were: (1) Soaking tanned hide in iron bearing water and allowing it to oxidize by slow air drying. (2) Coloring it with black pond mud. (3) Painting it with a mush from the oxidizing pulp of walnut hulls.



ASSEMBLY INSTRUCTIONS

STEP 1: We suggest making a pattern on a grocery sack by putting your foot on the paper and having someone draw an outline by holding the pencil perpendicular to the floor. Draw in a lengthwise center line on which the pattern will be folded as you complete the drawing of one side. This way, the paper can be cut according to this outline giving a perfectly symmetrical pattern.

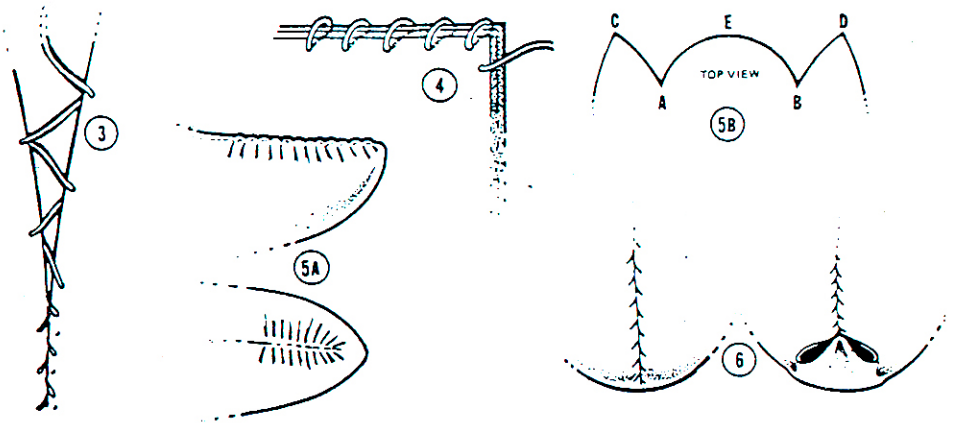
STEP 2: The distance "W", as shown in Fig. 1A is the instep circumference which is found by wrapping a string all the way around your foot from the arch to the instep, where a shoestring would be tied. The dimensions shown are for a size 9-D (foot length 10") only, so use these as a guide to achieve the correct pattern to fit your foot. For a good fit, we recommend trying your pattern by making a moccasin of heavy cloth before cutting your leather. Keep in mind that there are no lefts or right in this style until they become shaped to your foot through wear.

STEP 3: After you are certain that your pattern is correct, mark the leather for cutting with a piece of tailors chalk. Do not use ink, as it will not come out of the buckskin. In transferring the pattern to the leather, do so in such a way that the sueded side is on the outside of the moccasin as this more nearly approaches the Indian tanned hide in appearance. If you are making pattern "A" or "B", cut the flaps out separately from the moccasin and sew them on so the sueded side shows here as well. This method of manufacture was quite common since decorated flaps were often transferred to new moccasins when the old ones wore out.

STEP 4: Now is the time to bind the edges of the flaps as shown in Fig. 1 and 2. You may also wish to add edge work as shown in Fig. 2A. This will protect the edge of the ribbon from wear as well as giving your mocs a much more finished look. Use a regular sewing needle on the ribbon and beadwork. Add any other bead or ribbon decoration at this time.

STEP 5: Split a 3 ft. length of simulated sinew in half and make it round by rolling it on your pants leg. Thread the glovers needle with this for use in sewing up the moccasins and

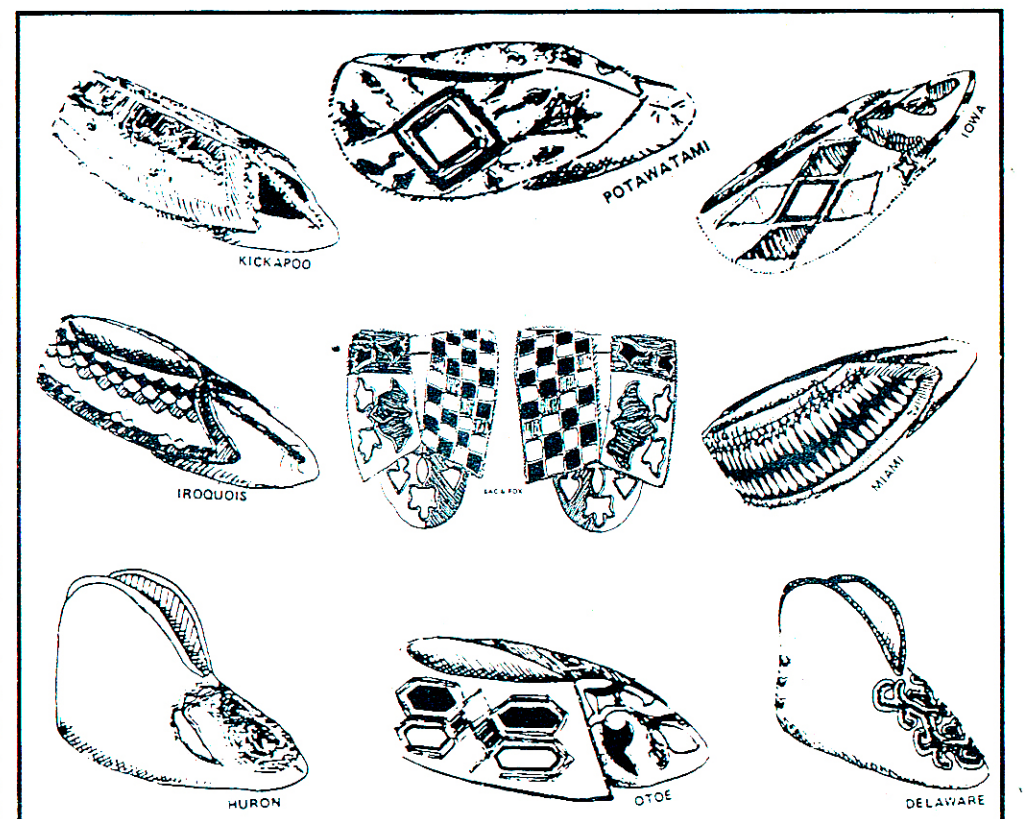
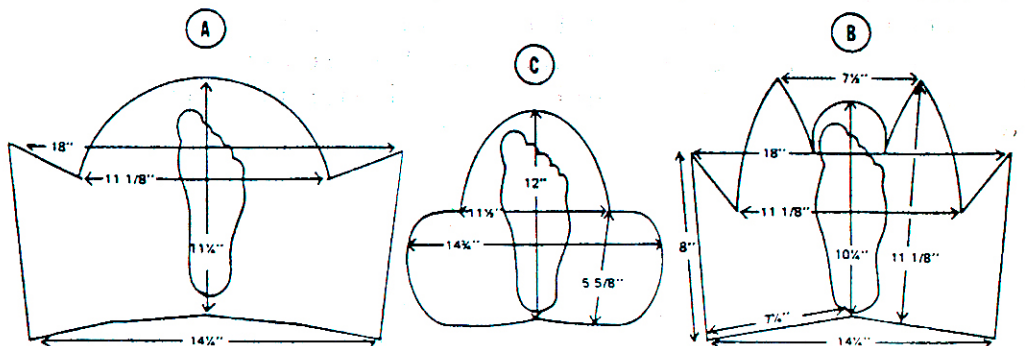
attaching the flaps. Fold the leather inside out and begin sewing at the toe of the moccasin using the baseball stitch shown in Fig. 3. This will produce a fine, comfortable seam with the sinew being almost totally out of sight. If you are using pattern "A" or "C", the sewing must cause the seam to be puckered, forming the toe shown in Fig. 5A. Use small stitches, and form the puckering by pulling the sinew up very tight as you sew. The size of the puckering can be varied by the size of the stitch. If you are using pattern "B", very little puckering should result due to the different cut at the toe. In this case, the moccasin top is folded over so that point "D" meets point "E" and the seam is sewn along the curve from "B" to "E". This procedure is repeated for the other side and then the seam along the instep is sewn beginning where point "C" and "D" have met at the toe. See Fig. 5B.



STEP 6: Sew up the heel seam as described in the previous step, but without the puckering. The heel may be complete in either of the two ways shown in Fig. 6. If you are using the method on the right, the moccasin must be turned right-side-out in order to turn up and sew the bottom of the heel. Occasionally, the toe and/or heel seam is covered with a strip of ribbon or cloth approx. 1/2" wide. Examples of the stand-up cuff style have also been observed with a cotton lining on the cuffs which tends to add body and keep the hide from losing its shape.

STEP 7: Attach the flaps (pattern "A" or "B") by sewing with the sinew and using a baseball or whip stitch, being careful that the sueded sides of both will be visible when completed. Your moccasins are now ready to wear.

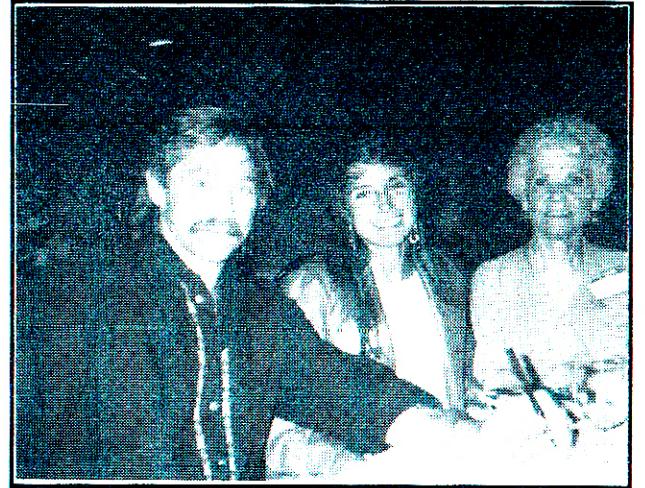
STEP 8: Once again, we would strongly recommend that you visit your local museum and examine originals wherever possible, in order to reproduce an authentic pair of moccasins. There are several fine books and museum catalogs available which contain color photographs that are very helpful in determining beadwork and ribbon work colors and designs.



DENVER REGIONAL COUNCIL



Shalyn Laird received a T-shirt for being the youngest member present. She is the daughter of Areta Blooding and Terry Laird of Eads, Colorado. Shalyn's birthday is July 18, 1989.



Denny Haskew and his mother, Lu and friend, Penny Bishop

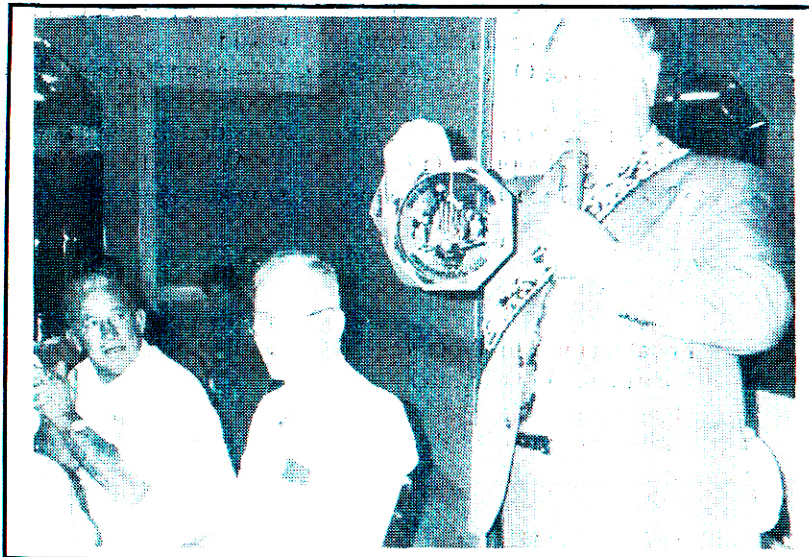
Tabor Center Denver



The Westin Hotel



October 27, 1991



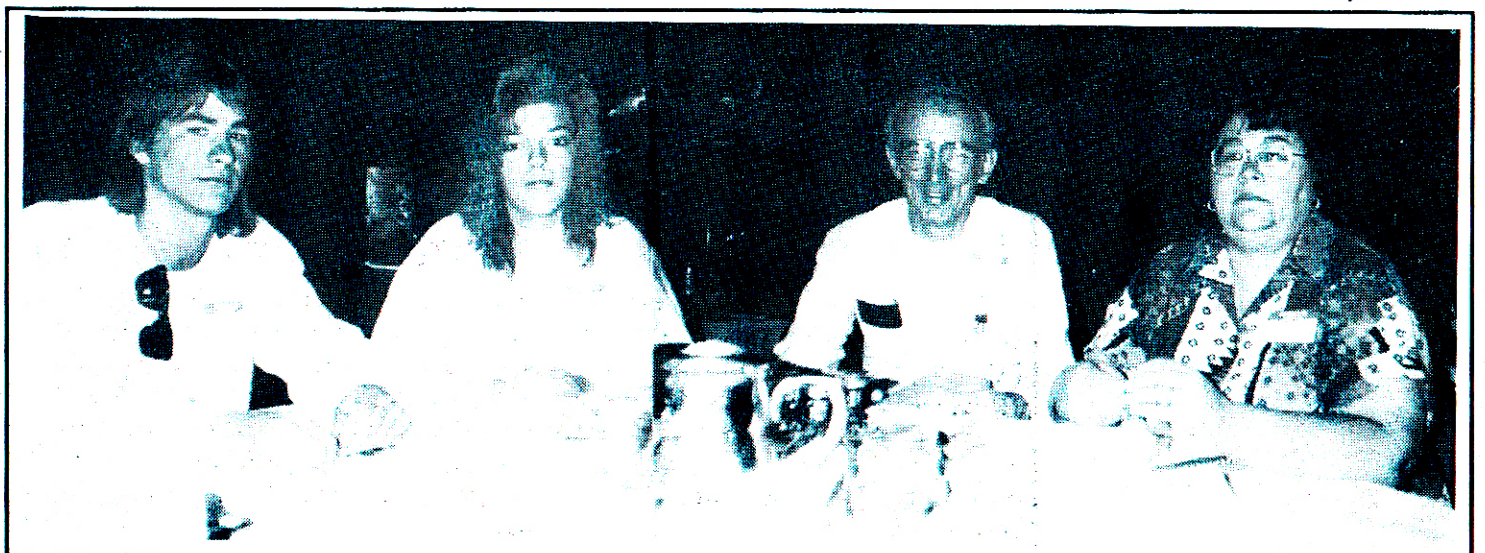
Chairman John Barrett presents a sun catcher to Lawrence Douglas of Wray, Colorado for being the eldest and wisest member present.



James Wade received a sun catcher for traveling the longest distance. James and his wife Larue are from Plain City, Utah.



Linda Rose purchases gift shop items.



Kathryn also received a sun catcher for traveling a long distance. The Leshners drove from Glenrock, Wyoming, about 300 miles. Pictured left to right is Mike Leshner and friend, Christine McKnir, Keith and Kathryn Leshner.

Tribes in Oklahoma...



Cherokee Nation keeps jurisdiction and authority

(From the *Cherokee Advocate*, October 1991) — The quest of a band of Indians in northeastern Oklahoma to take over the Cherokee Nation has been dealt a major blow with the dismissal of a lawsuit filed in July, 1990, in the northern district of U. S. federal court.

The United Keetoowah Band of Cherokees, headquartered in Tahlequah, had filed the suit against the Secretary of the U.S. Department of Interior laying claim to land is currently held in trust for the Cherokee Nation and saying, in essence, that the Cherokee Nation ceased to exist at Oklahoma statehood. The UKB also demanded its own funding from the Interior Department and asked for \$10 million in damages for funds withheld in the past.

The Cherokees learned earlier this month that U. S. District Judge Thomas Brett of Tulsa has dismissed the case, finding against the UKB on all issues.

Cherokee Nation Principal Chief Wilma Mankiller called the ruling "a significant decision for all Cherokee people".

The UKB has been recognized since 1946 as a band of Indians under the Oklahoma Indian Welfare Act. Because its members are also members of the Cherokee Nation, they receive services from the Cherokee Nation. The UKB has attempted to break away from the Cherokee Nation, asking for independent funding and the right to put lands into trust.

"The court quoted at length the Interior Department's previous determination that the one-liner recognizing the UKB in the 1946 Act in no way could be read as giving the UKB concurrent jurisdictional authority with the Cherokee Nation in Oklahoma," Jim Wilcoxon, the tribe's general counsel, said Saturday.

New gaming facility a possibility for Oklahoma City area

Former University of Oklahoma football coach Barry Switzer has proposed a joint venture with the Creek Nation to operate a gaming facility in Oklahoma City, the tribe gaming commissioner says.

Tim Harper said Switzer approached the tribe about the idea in September and has twice met with the tribe's Gaming Operations Authority Board, which oversees bingo halls in Okmulgee and Tulsa.

Harper said Switzer's proposal would probably involve a bingo hall, but he had no further details.

Ed Frye, chairman of the Creeks' business and government committee, said Switzer had been invited to talk to the committee Wednesday night about his proposal.

Frye said his committee "will take a look at it and weigh the pros and cons." He said opening an Oklahoma City bingo hall had been proposed at one time, but never passed.

Perry Beaver, second chief of the Okmulgee-based tribe, said he was interested in Switzer's proposal because of the revenue it could bring.

Wilcoxon said the ruling "helps delineate who has the authority in northeastern Oklahoma between the Cherokee Nation and the UKB."

"The court made a final finding that since statehood in all the cases and in our relationship with the federal government, the Cherokee Nation never ceased to exist," Wilcoxon continued. "While there is this federal recognition of a group known as the UKB, the only conclusion one can reach is that they are a tribe without jurisdiction and authority. That's a great decision for us."

Lack of communication cause of controversy over designating 1992 "Year of the Indian"

Officials of the state Indian Affairs Commission and Tourism Department spoke out recently in response to public concern that Gov. David Walters' Sept. 24 proclamation designating 1992 as "Year of the Indian" was exploitative of the state's Indian population.

"The Year of the Indian concept came about at the request of Indian people," said Nathan Hart, Indian Affairs Commission executive director.

He said Indian and state tourism leaders held Oklahoma's first-ever conference on developing and promoting Indian Tourism in May 1991. More than 100 delegates representing at least a dozen tribes attended. Hart said the conference agenda was organized by Indians and that the conference "showed the willingness of the Tourism Department to listen to input from Indian people."

It was at this conference Indian delegates drafted a resolution asking Governor Walters and the legislature to proclaim 1992 as Year of the Indian.

The concept for some kind of tribute to the state's American Indians was first articulated by then-tourism Commissioner and former Cherokee Chief Ross Swimmer eight months prior to the conference, according to Kathleen Marks, Travel and Tourism Division Director for the state tourism department.

She said Swimmer called a meeting of Indian leaders at Bacone College in Muskogee in the fall of 1990. At that meeting, Swimmer said some states with large Indian populations expected protests to the 500th anniversary celebrations of Columbus' arrival to the New World. He invited representatives of Oklahoma tribes to initiate a positive reaction as a counterpoint to these protests.

Wilcoxon also added that Brett's dismissal of UKB v. Secretary bodes well for the Cherokee Nation in a companion case pending in Tulsa federal court. A group of smokeshop operators licensed by the UKB brought suit against the Oklahoma Tax Commission and several northeastern Oklahoma district attorneys after state law enforcement closed several of the smokeshops last year. The UKB contends its smokeshop licensees are exempt from state jurisdiction because they have jurisdiction and the sites are in

Indian Country.

"The UKB wants the court to determine they had created Indian Country by the mere acquisition of these little fee simple tracts where their smokeshops are," Wilcoxon explained. "You can't just go out there and acquire these fee simple sites, wave a wand and say it's Indian Country. Even if it were Indian Country, this ruling confirms that the Cherokee Nation would have the jurisdictional authority, not the UKB."

"Two major points resulted from that meeting," Marks said. "One, the decision was made to hold an Indian Tourism Conference. Two, tribal leaders agreed to explore ways to turn a negative situation - the quinquennial - into a positive time for Indian people."

Hart said the Indian Affairs Commission has a good relationship with the state tourism department.

"I'm thankful the department of tourism, for the first time, is truly receptive to the Indian voice," he said.

Hart said he has "had good communications" with Tourism and Recreation Cabinet Secretary James C. Thomas, and that Thomas is "actively seeking our input and is culturally sensitive" in developing advertising to promote Oklahoma's Indian heritage.

According to Hart, Year of the Indian was the result of tribal representatives asking the Tourism Department and the state to "do something that would reflect positively on Oklahoma's Indian people and their culture during 1992."

"But more importantly, we wanted to lay the foundation for future relationships with the department. We want to have positive relationships among Indian peoples and state and tribal governments," he said.

Lack of information among and between the tribes might be part of the reason for the mixed reaction to the Year of the Indian idea, Hart said, "but communication is improving and the Indian Affairs Commission is becoming a focal point among tribal leaders."

"We're already seeing more trust, unity and understanding as tribes become more receptive to our office," he said.

Reaction from many tribal leaders has

been largely positive, say tourism officials.

Cherokee Chief Wilma Mankiller said she hopes the Year of the Indian will "educate Oklahomans and the nation about American Indians and dispel some of the negative stereotypes associated with Indian people."

Oklahoma senator and Indian artist Enoch Kelly Haney, D-Seminole, said Year of the Indian "is a way of saying we made - and continue to make - valuable contributions to this country."

"We native people don't call it the discovery of America because we were already here. Year of the Indian lets us take a look at what happened to America's native people before an after Columbus," he said.

Tourism Cabinet Secretary James Thomas said Oklahoma's Indian culture offers undeniable travel opportunities.

"With the largest American Indian population in the nation and with roots as Indian Territory, Oklahoma is a very attractive tribal destination. The Department's role is to work with those tribes who want to develop tourism not only as a revenue generator, but as a way to educate others about their people and traditional. We don't initiate or direct these activities, but we support them in every way," Thomas said.

"The Indian tourism product is cultural, but it's also more diverse than that. We need to look at it as an industry including hotels, bingo and Indian-made products. Indian tourism encompasses a business aspect that helps support individual entrepreneurs and the tribes economically."

"It is our goal to promote Oklahoma's Indian tourism products in ways acceptable and beneficial to all Oklahomans" he said.

Choctaw Nation named certified supplier with TI

The Choctaw Nation has been notified that they are now a Certified Supplier with Texas Instruments. Out of approximately 6,000 suppliers for TI, there are only nine Certified Suppliers and the Choctaw Nation is the first minority contract to qualify for this certificate.

The Choctaw Finishing Company has in place a statistical process control. This means that as parts are pro-

cessed, they do their own in-house inspection according to government standards. TI monitored the test procedure over a period of six months and found that the Choctaw Finishing Company has no deficiencies in the test procedure, and kept records up-to-date.

The in-house inspection includes the work done on the alodine process of the airfoil system of the Paveway Bomb

and the passivation of the HARM Missile Wing.

In addition to this certificate, the Choctaw Finishing Company, located in Hugo, has received three major awards from Texas Instruments: a regional award of Supplier of the Year, A Corporate Award of Supplier of the Year, as well as the prestigious Supplier Excellence Award.

NATIONAL NEWS

Scholarship program receives \$5 million

National Medical Fellowships, Inc., of New York City, (NMF), the nation's largest minority medical scholarship program, has been awarded \$5 million for educational scholarships to minority medical students.

The five-year grant, provided by the Robert Wood Johnson foundation, is intended to increase the numbers of minority physicians by reducing their levels of medical education-related indebtedness.

"Minorities are discouraged from choosing careers as physicians because of increases in medical school tuition in combination with decreases in availability of public and private scholarship funds," said Steven A. Schroeder, M.D., president of the Princeton, N.J. based philanthropy.

The average debt for minority graduates in 1990, according to preliminary figures from the American Association of Medical Colleges, was just over \$50,000, with 5 percent of students accruing debts topping \$100,000.

The Robert Wood Johnson Foundation's support comes at a time when private foundation support for minority scholarships has declined, while the annual average tuition in public and private schools has increased 17 percent to 21 percent, NMF officials, said.

The number of students benefiting from grant awards has

decreased almost four-fold, from 1,031 in the 1984-85 school year to 269 students in 1990-91. Further, minority students comprise only 8.9 percent of current enrollments in medical schools, a figure which falls short of their proportionate number in the total population. Underrepresented minorities include African-Americans, American Indians, Mexican-Americans and mainland Puerto Ricans.

Currently, there are 54 African-American physicians per 100,000 compared to 218 physicians per 100,000 in the general population. Despite efforts to increase minority representation in medicine, present trends indicate an increase in medical school enrollments for minorities of only 1 percent between 1978 and 1988, Schroeder pointed out.

Foundation funds will be used for need-based scholarships ranging between \$1,000 and \$5,000, to first- and second-year medical students. Financial assistance during the first two years of medical school plays an important role in reducing the level of student indebtedness at graduation and in influencing their fields of practice, Schroeder said, adding that as debt exceeds \$40,000, it becomes increasingly unmanageable and constrains career options, often eliminating practice choices such as primary care, research, academic medicine, or public health.

Since 1946, National Medical Fellowship, Inc., has awarded nearly \$30 million to more than 19,000 students. Between 1973 and 1983, the NMF received more than \$5 million from the Robert Wood Johnson Foundation.

Dr. Schroeder noted that the foundation's renewed interest in scholarships for minority medical students is intended in part to attract new funders. "For many minority students, the NMF scholarships are the only form of non-loan support available. By resuming support for the National Medical fellowships program, our foundation might be able to call attention to the continuing need for financial support for minorities in the health professions."

The Robert Wood Johnson Foundation is the nation's largest philanthropy dedicated solely to improving the health and health care of Americans. With assets of more than \$3 billion today, the foundation concentrates its grantmaking in three areas: assuring that Americans of all ages have access to basic health services; improving the way services are organized and provided to people with chronic health conditions; and promoting health and preventing disease by reducing harm caused by substance abuse. The foundation also funds projects designed to help the nation address the problem of escalating medical care costs.

Ada Deer appointed to National Support Committee

BOULDER, COLORADO — The Native American Rights Fund announced that Ada Deer will chair the National Support Committee (NSC). This appointment was recently approved at NARF's November meeting, as Ms. Deer's term expired on the NARF Board of Directors, which she had chaired the last year of her term.

John E. Echhawk, NARF Executive Director, said "Ada's compassion and commitment will enliven NARF's National Support Committee and I am confident NARF will be enriched by her leadership on this important committee."

The NSC was established in 1978 and now has a membership of 34 nationally and internationally known people in the arts, politics, literature, and other areas of public service. Members provide invaluable assistance to NARF on a national scale in its increasing importance to NARF in its efforts to build a stable base of support for the future.

Ada Deer has had a long association with NARF, dating back to the early '70's when NARF assisted her tribe, the Menominee of Wisconsin, in its successful bid to regain federal tribal recognition. Later, Ada worked for the Native American Rights Fund as a legislative liaison in Washington, D.C., from 1979-1981. In 1984 Ada was elected to the NARF Board of Directors, served on the Executive Committee several years, was elected vice-chair in the spring of 1989, and in November of 1989 was elected chair and served in that capacity until the end of her term in November 1990.

Deer is currently a senior lecturer in the American Indian Studies Program and the School of Social Work at the University of Wisconsin-Madison. She ran for Secretary of State in the Democratic Primary in Wisconsin in 1978 and 1982, and is currently President of the Wisconsin Chapter of the National Association of Social Workers. In 1982 she was among the first 18 women honored by the Wonder Woman Foundation.

"I am honored to have been invited to join the National Support Committee," stated Deer, "and especially honored to have been asked to chair the Committee." "I look forward to serving with this committee of individuals who, through their support both financially and otherwise, continue to be a very important part of our efforts to protect the rights of all Native Americans."

President Bush signs joint resolution for National American Indian Heritage Month

President Bush has signed a joint congressional resolution proclaiming the month of November for 1991 and 1992 as National American Indian Heritage Month. Supporters of the bill in both the House and Senate fought to make the month a permanent designation instead of for only two years. However some House supporters wanted additional Indian legislation attached to the resolution before agreeing to a permanent designation. The compromise was the two-year designation.

Here is the resolution agreed to by the two houses of Congress: "Whereas American Indians are the original inhabitants of the lands that now constitute the United States of America; Whereas American Indian governments developed fundamental principles of freedom of speech and the separation of powers in government, and these principles from the foundation of our own government today; Whereas American Indian societies exhibited a respect for

the finiteness of natural resources through deep respect for the earth, and such values continue to be widely held today; Whereas American Indian people have served with valor in all wars since the Revolutionary War to the War in the Persian Gulf, often in a percentage well above their percentage in the population of the Nation as a whole; Whereas American Indians have made distinct and important contributions to America and the rest of the world in many fields including agriculture, medicine, music, language and art; Whereas it is fitting that American Indians be recognized for their individual contributions to American society as artists, sculptors, musicians, authors, poets, artisans, scientists and scholars.

"Whereas the 500th anniversary of the arrival of Christopher Columbus to the Western Hemisphere is an especially appropriate time for all the people of the United States to study and reflect on the long history of the original inhabitants of this continent;

Whereas the Members of the Senate and House of Representatives believe that a resolution and proclamation as requested in this resolution will encourage self-esteem, pride and self-awareness in American Indians young and old; Whereas the month of November is the traditional harvest season of the American Indians and is generally a time of celebration and giving thanks: Now, therefore, be it Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, that each of the months of November 1991 and 1992 are designated as 'National American Indian Heritage Month,' and the President is authorized and requested to issue a proclamation for each such year calling upon Federal, State, and local governments, interested groups and organizations, and the people of the United States to observe each such month with appropriate programs, ceremonies, and activities."

BIA audit finds several missing items and incorrect price listings

A \$4,000 computer disk drive was accidentally listed as worth millions because of a typographical error, a spokeswoman for the Albuquerque Bureau of Indian Affairs area office said Monday.

The disk drive was among numerous items whose value was overstated by BIA offices nationwide, an Interior Department audit found.

The audit found that a television set in Muskogee, OK, was valued at \$96 million and a \$157 computer monitor in Anadarko, OK, was tallied at more than \$2 million, the Albuquerque Journal reported.

In all, department inspector general James Richards reported \$37,129 worth of BIA equipment was tagged at more than \$536 million. The audit also said about 45,000 items worth nearly \$24 million were missing and BIA officials didn't know some of them were gone.

Concerning the disk drive, "I'm told that the item cost \$4,318 and it was incorrectly listed as \$4.318 million," said Patricia Gerard, staff assistant to the BIA area director.

"I'm also told that the paperwork to correct that error had been submitted" by the Southern Pueblos Agency office, which has the disk drive, she said. That office is one of nine that fall under the Albuquerque BIA.

Gerard said the Albuquerque area office was aware of the error, so the amount came as no surprise.

"We were surprised that the correction had not been reflected," she said.

The audit, reported Sunday by the Albuquerque Journal, also listed items with inflated values in the BIA's Gallup office.

The audit said a \$1,000 computer in Gallup was valued at \$2 million and a \$280 Gallup vacuum cleaner was recorded at \$635,283.

Officials at the Window Rock, Ariz., office of Navajo area director Walter Mills said he was out of the office Monday afternoon. The acting assistant director was out of the Gallup office, a spokeswoman said.

Records of the Bureau of Indian Affairs

Records of the Central Superintendency 1867-1871



Report of the Pottawattomie Manual Labor School of the St. Mary's Mission for the 3rd quarter of the the year 1869 including the months of July, August and September.

Name of Male Child and Age:

Charles Martell - 13
 Issac Martell - 12
 Henry Cummings - 11
 Charles Gremore - 13
 Joseph Wilmett - 14
 Michael Wilmett - 12
 Philip Beaubien - 14
 John Beaubien - 12
 Michael Wihwahsuck - 8
 Francis Ketchkammie - 9
 John Sucksee - 17
 Joseph Higbee - 15
 Louis Higbee - 13
 Robert Higbee - 10
 George Higbee - 8
 James Bourassa - 16
 Nap. Bourassa - 15
 Anthony Bourassa - 12
 Joseph Chiquamksko - 16
 Joseph Delvney - 13
 Francis Lampard - 11
 Jerome Martell - 8
 Ambrose Martell - 7
 Joseph Wahkoseh - 10
 James W. Weqenko - 11
 Oliver Leclercq - 10
 David Laughton - 16
 John B. Bourbonnais - 12
 Joseph Shownikuck - 9
 Joseph Cheeques - 12
 Frank Bourbonnais - 13
 John M. Bourbonnais - 12
 Charles Vasseur - 13
 John Tipton - 12
 Peter Skumeeck - 15
 John B. Jackson - 12
 William Phelps - 15
 John Phelps - 7
 Benjamin Bourbonnais - 10
 Aron Bourbonnais - 7
 Ceskamie Wahshah - 10
 Joseph Louison - 10
 Peter Pemamic - 11
 Fortes Wilmett - 12
 John Degraffe - 10
 Joseph Jackson - 9
 Joseph Moose - 14

Henry Ogee - 8
 Henry Vieux - 10
 John McHenry - 10
 Peter McConday - 10
 Samuel Welfelt - 13
 James Leclercq - 13
 Louis Washeskuck - 13
 Maurice Waukijuck - 10
 John Rodd - 14
 Samuel Rodd - 12
 Anthony Bourdon - 9
 Joseph Achton - 8
 John Achton - 9
 Stephen Keewahkuck - 12
 William Weld - 12
 William Smith - 10
 Paul Toupain - 10
 John B. Lafromboise - 12
 Thomas Bourbonnais - 7
 Joseph Bourassa - 12
 Peter Pierrish - 14
 James Shownikuck - 16
 J.B. Waukijuck - 7
 Ignaee Wabnum - 10
 Joseph Gremore - 17
 James Achton - 14
 Peter Peeno - 10
 Louis Bourbonnais - 7
 Isidore Tessier - 11
 Peter Lasley - 15
 Frank Lafromboise - 10
 Eugene Bourassa - 10
 Joel Bourassa - 8
 Francis Chaktuck - 11
 Francis Cummings - 14
 At \$75.00 per year one quarter is equal to \$18.75
 One quarter or 92 days: 6952 days: \$18.75 = \$1416.84
 I certify that the above given account is just and correct and that the services charged were rendered.
 J.J. Diels - Superintendent of School
 L.R. Palmer - Indian Agent

Names of Female Pupils and Age

Mary Higbee - 16
 Rosalie Grimore - 14
 Emily Beaubien - 15
 Elizabeth Vasser - 14
 Lizzie Dehoney - 12
 Josephine Juneau - 13
 Mary Acton - 16
 Magdalen Acton - 13
 Katie Wilmeth - 13
 Mary Beahan - 10

Maggie Beahan - 8
 Margaret Phelps - 12
 Frances Degraffe - 11
 Lucy Higbee - 10
 Martha Weld - 11
 Harriet Martel - 10
 Sophia Tchinoa - 11
 Catherine Tchinoa - 8
 Mary Comda - 9
 Maggie Welfred - 13
 Zoe Laclaire - 12
 Emily Laclaire - 10
 Effie Bertrand - 10
 Magdalen Wabshiac - 10
 Catherine Wabshiac - 9
 Angeline Mosatum - 10
 Mary Ogee - 10
 Ellen Neddow - 10
 Charlotte Vieux - 9
 Agnes Nautis - 9
 Mary Tomey - 9
 Lizzie Smith - 8
 Archange Wilmeth - 9
 Alice Degraffe - 9
 Emily Chappeaux - 11
 Sophia Onwonsock - 12
 Agatha Menekwe - 12
 Emily Rodd - 8
 Josephine Bourassau - 12
 Mary Bourassau - 12
 Julia Vieux - 8
 Mary Wawankwe - 9
 Mary Dupann - 6
 Addie Eastern - 5
 Mary Alexander - 5
 Mary Neddow - 10
 Roseann Lafromboise - 6
 Nancy Rice - 8
 Hanah Cumings - 9
 Elizabeth Weld - 11
 Fannie Welfred - 9
 Matilda Smith - 8
 Lizzie Stevens - 9
 Harriette Wilmeth - 9
 Lizzie Phelps - 5
 At \$75.00 per year, a quarter is equal to \$18.75
 One quarter or 92 days: 4451: \$18.75 = \$907.13
 I certify that the foregoing account is just and correct and that the services charged were rendered at the periods stated.
 J.J. Diels - Superintendent of School
 L.R. Palmer - Indian Agent

HOW-NI-KAN

PEOPLE OF THE FIRE

The HowNiKan is published by the Citizen Band Potawatomi Tribe with offices at 1901 Gordon Cooper Drive, Shawnee, Oklahoma 74801.

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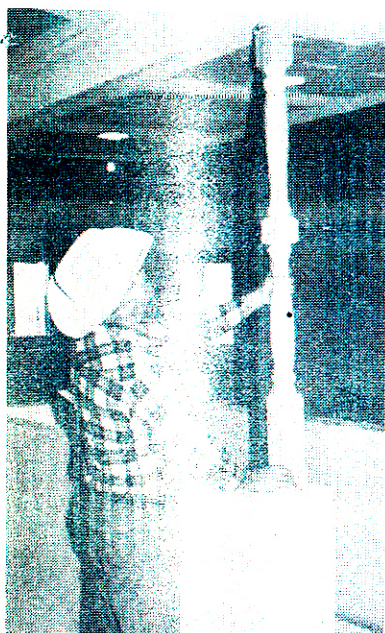
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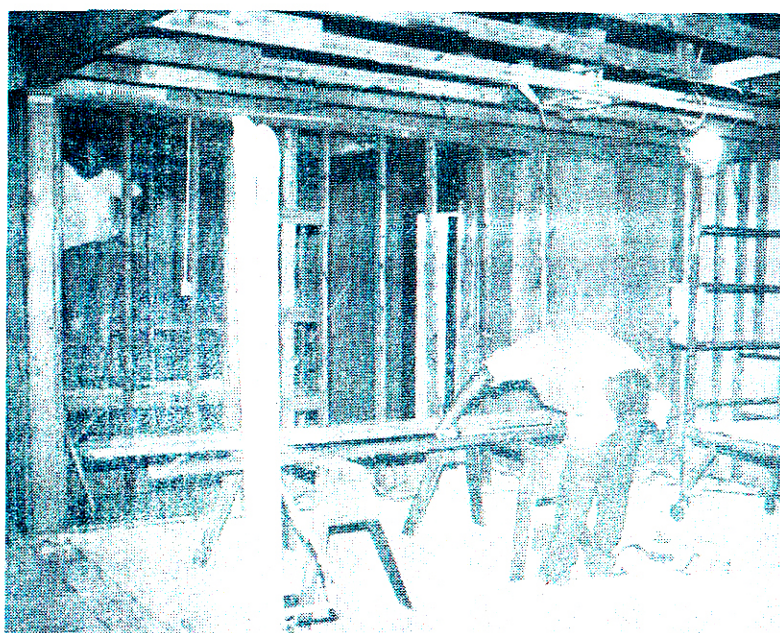
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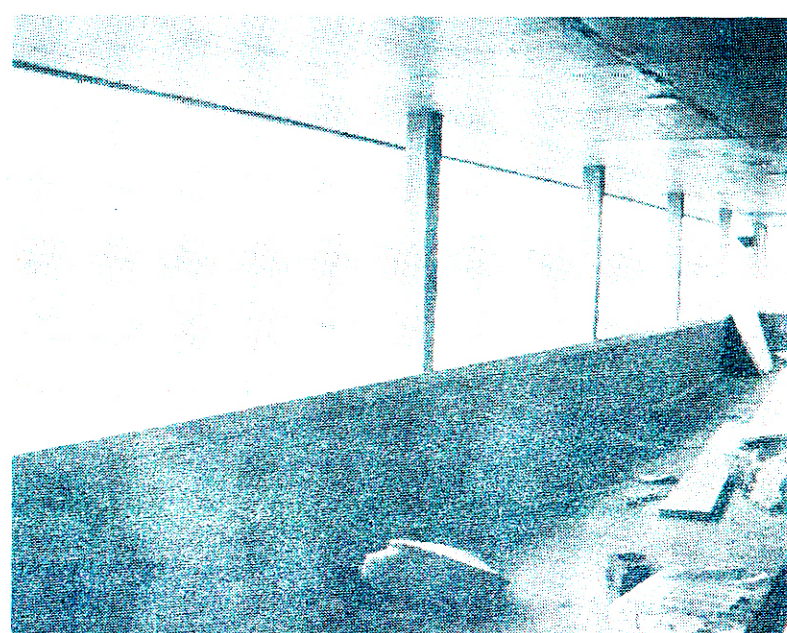
More Sneak Previews Of The New Tribal Restaurant



Dunning shows posts to be installed at stairwell



Tribal employees working in the kitchen and bathroom areas of the restaurant



Tables and chairs will be placed on this balcony overlooking the golf course for fresh air dining

Dunning

from page 1

running the HIP program for instance — he is usually building or renovating or fixing something.

He brought a wealth of experience to the job. His two-page resumé shows two years of college in mechanical engineering and a varied work history including running his own construction company, working as a company engineer for two firms, working as general manager for a tool and die company, project manager for an Indian housing operation, field superintendent for construction of fast food restaurants, directing construction work for the Central Tribes of the Shawnee Area, and superintendent for three other construction companies. He had been working for Canyon Construction in Oklahoma City when he took the job at the tribe.

Tribal Administrator Bob Davis flatly states that Dunning's expertise has "saved the tribe a ton of money" on building projects. Dunning himself "very conserva-

tively" estimates that doing the work in-house has saved at least a half million dollars. With a regular crew of four plus additional hourly help when needed for big projects, Dunning is in charge of maintenance of the entire complex, buildings and grounds. "That alone keeps us hopping," he said. Then, along the way, he has completed the following major projects:

- The Doyle Owens gallery wing of the museum,
- The canopy at the tribal convenience store,
- Renovation of the building now occupied by Health Services,
- Tearing down the old police station and building a new one,
- Renovation of the pow wow grounds and camping area, including wiring and landscaping,
- Improvements to the Long Room and the archives in the headquarters building,
- Renovation of the pro shop,
- A storage barn, and
- Renovation of the bingo hall,

including the recent addition of a smoke shop there ("a three day project," he said.)

Perhaps the most challenging project was one of the most recent — the restoration of the Friends Mission Church. "It was in such a state of deterioration," he said, "that it was really a major project." That work is virtually completed now, and the historic little church will soon welcome worshippers once again.

In the meantime, it's back to the current project — the new restaurant over the golf course. Dunning's car and office phones as busy constantly, with suppliers bringing deliveries, plumbers setting up schedules, workers asking questions, all the endless details of building and maintenance. But this old man not only keeps up, he sets the pace.

"There isn't a thing I can't do today that I did when I was 21 years old," he claims. "It just takes longer and I enjoy it more."

Derebery

from page 1

United Fund, the Heart Association, the YMCA and Youth and Family Services and has been part of most of the various major fund drives conducted in that period.

He served as a trustee of St. Gregory's College and was chairman of that board for three years and also served as a trustee of Oklahoma Baptist University. He is currently a board member and chairman of the Shawnee Economic Development Authority and was chairman of the selection committee to hire the authority's first economic development director.

Derebery has been active in the Oklahoma Bankers Association and served as president of that group in 1985-86. He is currently chairman of the OBA Insurance Agency and chairman of Bancinsures, a company formed by the OBA to insure blanket bonding and other coverage for banks.

He also is a board member of the Graduate School of Bank at the University of Colorado, a position he has held for five years.

Derebery moved to Shawnee in 1972 from Lubbock where he had been senior vice president of Plains National Bank for 12 years. Before that, he was a national bank examiner.

He has two children, Matt and Molly. Both reside in Oklahoma City.

Derebery and his wife Anna live on Lake Road where they raise and train horses. They attend Liberty Baptist Church.